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The Teacher as a Silent Instructor.

Submitted for publication upon request of the Northern Ohio Teachers' Conference by P. H. SCHEFFT.

In the preparation of this paper it has been my object to adhere strictly to the spirit as well as to the letter of the subject. I have endeavored "to practise what I preach."

One of the means of imparting knowledge is the spoken word. The teacher's medium of instruction is largely his speech. Without the teacher's voice no instruction is well possible, save in a school of deaf-mutes, where the sign-language is the means of instruction, and then, as a matter of fact, we can make literal use of the term "silent instruction." The term "silent instructor" can, however, be justly applied to every instructor in so far as he teaches by *example* or precept. In a measure, a man makes what impression he produces by his personality. A strong personality captivates other people, without one's being able clearly to say why and how. One good example produces a greater effect than many good admonitions. The child has the teacher every day, every hour of the school-day, before his eyes. If he is not naturally reserved, but allows his heart, his thoughts, and his feelings to be indicated by his glance, his words, and his deeds, then his personality becomes an educational means of priceless value. He is in the truest sense of the term an example of the influence exerted by what the child himself observes.

Nothing captivates the hearts of our pupils more than the Word of God, the simple, impressive Bible-stories and the Christian doctrines as expounded in Luther's Catechism. This period of instruction is to both pupils and teacher the most important and happy hour of the entire school-day. In this hour the teacher, in a quiet and dignified manner, commensurate with the divine

subject, teaches his pupils the way unto eternal salvation. No sudden outbursts of temper or impatience should be allowed to mar the tranquillity of this sacred work. But granting that the lesson was conducted in faultless manner regarding method and form, how much injury can be done by the teacher's harmful example! If he himself flagrantly disobeys the commandments of God, what weight will his words carry when he tries to reprove the errors and misbehaviors of his pupils? On the other hand, a teacher can silently, but nevertheless very effectively, teach his pupils, who are keen observers, a powerful and valuable lesson, if they see in him a model of true Christianity. They ought to see in him one in whose heart burns the light of faith, who loves his God and Savior, who loves his fellow-man also, particularly the little children entrusted to his care, who abhors sin and transgression, and who, though a poor sinner himself, centers his hope for salvation in his Savior and Redeemer Jesus Christ. Such a man teaches by his *example*. Thus also in the performance of his various duties the teacher may be a living example to his pupils. If he is careless in penmanship or spelling when writing an exercise on the blackboard, it may at once be noticed and followed by his pupils. A spirit of carelessness and slovenliness may manifest itself that will prove harmful to the school. But if the teacher exercises the same diligence and accuracy in all the details of his various tasks which he rigorously demands from his pupils, he will have given a praiseworthy example, which, no doubt, will find many imitators. In the same manner the teacher must be a model to his pupils in punctuality, in truthfulness, in courtesy, in the spirit of fairness, in neatness of appearance, in disposition, etc. "A potent influence for good or ill," says Emerson White, "is the teacher's personal example. Truth translated into life not only wins intellectual assent, but it touches the heart." And is it not an acknowledged fact that most people imitate more or less what they see and consider ideal in their fellow-man? In every business, in every walk of life we can hear men and women say, "This is the way my teacher used to do it." Whether this remark is made in a spirit of detraction or in a spirit of deep appreciation depends greatly upon the example which the instructor in the past gave to his pupils.

Summing up what has been said thus far, we may say: The teacher who by the power of his personality has effectively drawn the children's attention to imitate and follow his good example is a "silent instructor" of no mean degree.

In the second and principal part of my paper I shall take liberty to call attention to some of the prevailing abuses on the part of many teachers in allowing themselves too much freedom in the use of "free speech." Most teachers monopolize the time and opportunity of talking before their class too much. The spoken word of the teacher unquestionably is the means by which he arouses the child's thought, leads this thought into the right channel, calls forth emotions, and prompts it to actions. Very often teachers complain that they are completely exhausted and tired out from continuous talking before their class. There is much truth in this statement. The teacher must, even if he judiciously weighs and chooses his words, do a great deal of talking. But most teachers are inclined to speak *too loud*, and thus extravagantly waste a great amount of precious energy. And it is necessary that we should carefully husband our strength and energy; for any one who consumes more energy than his body can produce will subject himself to disease and sickness. Besides, one who obstinately adheres to the evil practise of shouting what he wishes to convey to his pupils with a powerful voice can with poor grace be associated with the term "silent instructor." It does not require a great deal of power to speak loud enough to enable every pupil in the room to hear what is said, provided good order and discipline is maintained. That is all that is necessary. Bormann, in his *Schulkunde*, writes: "Ich habe immer gefunden: je lauter der Lehrer ist, desto lauter sind die Schueler; je leiser er, desto aufmerksamer und gespannter sie. Und wird dann einmal die Stimme zu groeszener Klangfuelle erhoben, so ist die Wirkung davon stark und nachhaltig."

It is well, therefore, for every teacher to guard against the evil and harmful mistake of speaking too loud.

Another mistake which teachers make is the serious one of talking *too much*. The teacher's voice in the schoolroom must be heard for the purpose of instruction, for giving orders and commands, correcting errors, and maintaining discipline. During every period of instruction it is absolutely necessary for the teacher to exercise the greatest care in the selection of his words. If they are questions, they must be correct in form and to the point. Repetition of answers given is unnecessary and a waste of words. In introducing a new topic, it is important for the teacher to familiarize the pupils with the new subject in language which they are able to comprehend, proceeding from the known to the unknown, from the familiar to the unfamiliar, by easy and natural steps, which can be done in part by questioning and pointing out, thus

allowing the pupils not only to share in the talking, but also in the pleasure of searching and discovering new truths. For whatever is learned should be learned so thoroughly that the next and higher step may be comparatively easy. Teachers should talk less in the classroom, and give the pupils more opportunity to voice their thoughts. Give explanation or exercise in a clear, concise manner, and *do not repeat* too often what you wish to convey, because the explanation or command given but once is more pointed and bears more weight than one which is repeated over and over again with only slight changes in phraseology. Besides, if the teacher accustoms himself to give the exercise, problems, questions, or commands but once, the children will involuntarily gather their thoughts in order to grasp, so to speak, the words from his lips the moment they are spoken. On the other hand, if pupils know the exercise will be repeated again and again, they will listen in a languid, half-hearted way, not applying nor accepting the words spoken to themselves, and often after such a series of repetitions they are unable to reproduce even a part of what has been said. Repeating too often makes the pupils indifferent to the teacher's voice and breeds inattention. Through such repetition on the part of the instructor systematic concentration of mind by the pupils is hindered, and from the bored expressions, the unsteady eyes, and the restless moving hands it is apparent to the trained eye that the relation between teacher and pupils is not an ideal one. Instead of making the matter more clear, an overabundance of words makes it more obscure. By such method the children are not led to make their own investigations, and to draw their own inferences. They should be told as little as possible, and induced to discover as much as possible. I cannot resist the temptation of quoting from Bormann's *Schulkunde* an excellent illustration of the talkative instructor. He writes: "Wir wollen einmal diesem jungen, ruetigen Lehrer zuhoeren, wie er im Rechnen unterrichtet. Er spricht: 'Wenn ich 73 habe, wieviel fehlt da an 100? Wer rechnet mir das recht schnell aus? Paszt auf! Von 73 sollt ihr bis 100 zaehlen.' Die Kinder rechnen. Ein Knabe meldet sich, dasz er die Loesung gefunden habe. Der Lehrer: 'Setz' dich, bis ich dich fragen werde; du bist immer voreilig!' Es melden sich noch einige Kinder. Der Lehrer: 'Habt doch Geduld, bis es die andern auch haben!' Jetzt sind alle Kinder mit der Loesung der Aufgabe fertig. Der Lehrer: 'Nun, wieviel hast du heraus?' Der Schueler antwortet: '26.' Der Lehrer: 'Falsch! Du bist heute wieder sehr zerstreut; ich habe es gleich gedacht, dasz du dich verrechnen

wuerdest. Nun, ich will mal sehen, wer von euch es besser hat' usw. Ich frage Sie, wie viele von den 80 Woertern, die bis hieher der Lehrer gesprochen hat, sind notwendig? Diese vier: von 73 bis 100."

Speaking too loud, just as talking too much, is a needless waste of energy and injurious to the health. Many a teacher has shortened his time of usefulness in the teaching profession by an unwarranted extravagance of words.

One of the best qualifications of a good teacher is punctuality, promptness. We teachers point with a certain pride to the fact that we invariably begin our classes precisely at schedule time. In doing this we admit that every minute wasted is a violation of the trust and duty towards the children committed to our care. A teacher who exhibits laxness in promptly beginning classes is like the merchant who defrauds his customer by short weight. But are the minutes wasted during a period of instruction through extravagant talking less valuable than those wasted in beginning the schoolday too late or closing before the appointed time? Such talkativeness on the part of the teacher is a wasteful extravagance of precious time, is detrimental to the class, and does not encourage self-development.

The question, then, arises: Is it fair that the teacher should monopolize the time and opportunity of any period of instruction by doing most of the talking himself? I am quite sure that many teachers speak two and three times as much as all the pupils combined. Our most noted pedagogs claim that most teachers speak three, four, even ten times more than is necessary. Let me try to illustrate what this means. We will say there are 25 pupils in a class. The teacher speaks three times as much as all his pupils combined. He would then do 75 per cent. of the talking, which would leave 25 per cent. for the pupils. 25 per cent. of the words spoken, or the time used for speaking,—we can take it either way, — would, if equally divided, give each pupil 1 per cent. of the talking opportunity. If we take a period of 60 minutes, the children would receive 15 minutes, or 36 seconds for each child if equally divided; as their allotted portion of the time, while the teacher alone would monopolize 45 minutes of the time in allowing himself to be heard.

However, some one may object to the above example, claiming that only in a few extreme cases it would be found to be true. Very well; let us greatly modify the example, and say the teacher talks as much as all the pupils combined. In other words, the

pupils do 50 per cent. of the talking, while the teacher, by his inherent and divine right, uses the other 50 per cent. A period of 60 minutes divided in this manner would give the teacher 30 minutes in which to voice his opinions, while all the pupils combined would receive the remaining 30 minutes, allowing each pupil exactly 1 minute and 12 seconds to speak.

The process of "lecturing," which is at best stupefying to the mind, is altogether too frequently practised, and is on a par with the "drawing-out" process, and it is to be hoped that intelligent teachers will pause and inquire before they pursue this process further.

The silence of the successful teacher is a rare virtue and an art which has not yet been properly appreciated by many of those who would call themselves "*schoolmasters*," It is not the silence of the indolent instructor who finds it more agreeable and convenient to say as little as possible, who allows his children to grope in the dark, who assigns lessons and hears recitations, who makes scant explanations, and corrects few errors. It is the silence of those teachers who have fully realized the object of the teaching profession, namely, the cultivation of the child's mind, the awakening of self-activity, the encouragement of self-development, and, from a Christian standpoint, "the bringing up in the nurture and admonition of the Lord." This can and should be practised in every branch of study. The "silent instructor" must be skilful in effacing himself, and placing the pupil in the foreground. We can do it in our religious instruction if we insist on receiving complete sentences as answers to our questions, or if we have the pupils relate the Bible-stories after they have become thoroughly familiar with the facts. It can be done in the reading-lessons, if the teacher allows the pupils to correct errors made in reading. It can be done in object-teaching, if the teacher, through objects or pictures of the same, induces the children to see, to search, and to describe what is put before them. The more power the teacher has in eliminating himself, the more interest and activity will he be able to awaken in the class. The class should be taught various signs by which the teacher wishes them to rise, to be seated, to put books aside, to gather up pencils, papers, etc. By employing such a system, the teacher rests and saves his voice.

No expenditure of energy in a school is more futile than scolding and fault-finding. It is not the history of a pupil's past conduct that tells, but what he is required to do. If, for example, the pupils in a class rise carelessly and disorderly, no amount of

scolding or talking then and there is likely to mend matters in the least. What is far better is the prompt and quiet correction of the careless rising by requiring the pupils to be seated and to rise again, and to be seated a second time, if this be necessary; and, to secure these results, a quiet motion of the hand is much better than a storm of words. However, this requires a great deal of patience and self-control, and it is not an easy matter to remain calm and composed in the face of the many trying situations which confront him.

In conclusion I wish to add that it has not been my object to fully exhaust the subject, but to point out a few of the general and prevalent abuses for the purpose of inducing us to pause and inquire before we further pursue them. If this paper serves to incite us to an earnest endeavor to become "silent instructors" in the true and right sense of the term, I shall feel amply rewarded for my efforts.

Forgotten Items in American History.

(Continued.)

NEW YORK.

1626. It may be of interest to learn that Peter Minuit, who in this year became the first real governor of New Holland, and who bought Manhattan Island from the Indians for trinkets worth about \$20, was a native of Wesel, Germany. Jonas Bronck, after whom Bronxville is named, was a staunch Lutheran.

The first definite knowledge of Lutherans in New Amsterdam we have from the pen of a Jesuit missionary, Isaac Joques, who had been captured by the Iroquois, but released at the solicitation of the Dutch authorities. This was in 1643. He waited at New Amsterdam for a ship to take him to France. In his diary, referring to New Amsterdam, he says: "No religion is publicly exercised but the Calvinist, and orders are to admit none but Calvinists. But this is not observed, for there are besides Calvinists in the colony Catholics, English, Puritans, Lutherans, Anabaptists, here called Mennonites, and others." The Lutherans, however, were persecuted by the authorities at the instigation of the bigoted Dutch Reformed clergymen. They were fined and imprisoned for holding services in "houses, barns, ships, or yachts, in the woods or fields." Despite this, in 1648, when they numbered 150 families, they sent a committee with a petition to the Lutheran authorities at Amster-

dam, Holland, to send them a pastor and obtain for them the right to conduct services. This was promised, but they were disappointed time and again, till in 1657 a pastor arrived, Magister John Gutwasser, or Goetwater, as the Dutch called him. He was hindered and threatened from the start; in fact, he was sentenced to return with the same ship that had brought him. But he was not so easily frightened; he managed to work among his flock, though sorely handicapped, till 1659, when he was really sent back. — Why is this bit of religious intolerance and persecution so consistently ignored in histories, while the episodes of Roger Williams, Anne Hutchinson, and others are made so prominent?

A pathetic chapter in the history of New York is the coming of the "Palatines," *i. e.*, emigrants and refugees from the Palatinate, or Pfalz. Thousands of these good people had been made homeless and penniless, between 1679 and 1697, by the plundering hordes of that unspeakable wretch, Louis XIV, whose heartless commanders often gave these poor people an hour or three to pack what they could carry, and thereupon to leave their farms, which were then given to the torch. The years following brought disastrous failures of crops for the survivors, and the year 1709 an incredibly cold winter. So these people looked to America. They first went to London, thinking that, if once there, nothing would be able to keep them from getting to the promised land. The ever-increasing army of refugees camping outside of London grew to be a source of anxiety to the Britishers. Some were settled in Ireland (hence even Irish "Palatines"), others were sent to New York by Queen Anne. Thus about July 10, 1710, no fewer than eleven ships loaded with "Palatines" reached New York harbor. They had on board about 3,000 emigrants, 700 to 800 having died on the cruise, largely owing to the inhuman treatment by the captains and others. They were settled along the Hudson at Neuburg and Neupfalz, to work in the pineries there at making naval stores to pay for their transportation. Little charity there! In addition, they fell into the hands of extortioners such as Livingstone, who robbed them of all chance to get on their feet again. In their distress they thought of promises given to them by Mohawk chiefs, who had been in London while they had been waiting for transportation. These had told the Palatinates if they ever would get into trouble to come to them, they would give them land for homes. This many did; they moved into the Mohawk Valley, and were received with open arms by the Indians. They set to work with

their usual great energy to build them houses, clear land for fields, and were in a fair way of reaching a small measure of affluence, when, lo, the same scoundrels as before came and said, "This is not your land; if you want to stay here, you will have to pay us." Some stayed and did this; others, almost desperate, migrated once more, this time into Pennsylvania, where those human vampires could not follow. This is the origin of the Pennsylvania-Germans. During their trials they had a faithful Lutheran pastor to aid and comfort them, Joshua Kocherthal, who time and again interceded for his parishioners with the authorities in New York and even in London. He was just about to go to London once more when death took him, December 27, 1719.

PENNSYLVANIA.

There had been German Lutherans in what was later Pennsylvania, who had come over with the Swedes. Campanius narrates that fifty came over on his expedition, and with Governor Printz, the third Swedish governor, came 54 families. Not much is known about them.

The first German immigrants to go directly to Pennsylvania was the company that came under the leadership of Daniel Pastorius, 1683, who founded Germantown. But these were mostly Quakers, Socinians, etc., not Lutherans.

The first German Lutheran congregation in Pennsylvania was that at Falckner's Swamp, or New Hanover. These people probably came from Germany in 1700, with Daniel Falckner, who served the flock as pastor till 1708. — About 1750 there were 60,000 Germans in Pennsylvania, and at the outbreak of the Revolution, 100,000. News of the cruel treatment meted out to the Palatinates in New York had reached Germany, with the result that the stream of immigration was now directed to Pennsylvania, whose fair and just laws were known everywhere. Many of these were "New-landers (Neuländer), people who had by agents been persuaded to emigrate, even such as did not have enough money to pay their passage. Upon arrival here they would then be sold to the highest bidder, frequently even those who had paid their passage in advance. These indentured servants then had to work off the passage-money advanced by their masters, which usually took four to eight years. (Bourne and Benton, p. 113.)

In 1710 two shiploads of Palatinates were taken directly from London to North Carolina, where they were settled with some Swiss at New Berne.

VIRGINIA.

In 1717 a company of German Lutherans came to Virginia, having been brought by one of those emigration promoters. They were taken as indentured servants by Governor Spottswood, who set them to work in his iron-mines. When the time of their servitude was over, they were given land further west, but east of the Blue Ridge Mountains, in Madison County, on Robinson River. The old Hebron church there is the oldest Lutheran church in America (the Swedish churches there are no longer Lutheran), and it is in use to this day. It was built 1740, whereas the "Old Trappe Church" at New Providence, near Philadelphia, built under Muehlenberg, was dedicated October 6, 1745.

West of the Blue Ridge Mountains, also German Lutherans from Pennsylvania and Maryland moved into the Shenandoah Valley, and further down that line into North and even South Carolina, so that for a long time and distance the line of pioneer settlements was held by Germans and Scotch-Irish settlers, who had also given way to economic and political pressure at home.

THE CAROLINAS.

About 1675 a number of Lutherans from Manhattan settled on James Island, southwest of Ashley River, S. C. — In 1710 came the settlement of New Berne, N. C., mentioned above, and later the influx of Germans into the western part of these colonies.

GEORGIA.

In 1734 the Salzburgers came to Oglethorpe's colony. They had been driven from Salzburg, Austria, by the fanatical Archbishop Firmian. Many remained in Prussia and Holland, where they were received with open arms; others accepted the offers made them by England to settle in the New World. They were given land on the Savannah River, which settlement they called Ebenezer. Their first pastors were Boltz and Gronau. — They never adopted slavery.

May 8, 1777, John Adam Treutlen, a Salzburg Lutheran, for years member of the provincial assembly of Georgia, was elected the first governor of independent Georgia. He served with the highest distinction. Later he was assassinated by Tories; he died a martyr to the cause of American independence.

(To be concluded.)

C. W. G. EIFRIG.

A Lesson in Primary Arithmetic.

The following is the substance of a lesson presented at a teachers' institute by Superintendent James M. Coughlin, of Wilkes-Barre, Pa. Note that the purpose is to incite the children to think and to have them deal with things rather than mere symbols.

"A boy had five apples.

O O O O O

He gave some of them to his brother and kept some; then his brother had one more than the boy kept. Henry, you may draw a line around those that he gave away."

Henry goes to the board and draws a line, thus:



"Another boy had five apples.

O O O O O

He gave his brother half of them. Mary may draw a line around those which he gave away."

Mary draws a line thus:



"A girl had six apples.

O O O O O O

She gave her sister one more than she kept for herself. Show the ones she gave away."

A pupil draws a line like this:



"Is that right?"

Some of the children think it is, but when two are removed from the ring, they conclude that something is wrong. Tom says:

"You need another apple to do it right." But the teacher says:
 "She had only six apples, and another would make seven."

The little folks are puzzled, but after a time Kate says,
 "I see it."

"Very well, you may show us."

She draws a line thus:



"How many did she keep?"

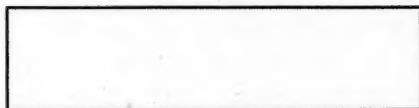
"Two and a half apples."

"And how many did she give away?"

"Three and a half apples."

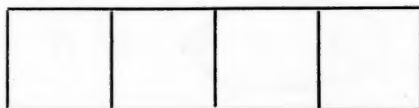
"Is three and a half one more than two and a half?" "Yes."

A boy had a piece of paper shaped like this figure:



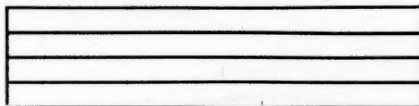
"Draw lines to show how he could cut it into four equal parts."

Lucy draws lines thus:



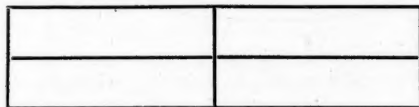
"That is right, but it is not the way I was thinking it."

Another draws lines thus:



"Right, but not yet the way I was thinking it."

George draws lines thus:



"I was thinking it another way."

The little faces wear a puzzled look for a few minutes until John says: "I have it"; and he draws the lines thus:



"That is right," says the teacher.

"But these pieces are not the same size," says a thoughtful boy, pointing to the lower triangle and one of the end triangles.

"How can we find out whether or not they are equal?"

The interest is intense. Jennie says, "I see; cut a piece of paper in that way and see if the pieces will fit."

"Good," says the teacher, "let us do that."

In a few minutes Jennie has the paper cut, but the pieces will not fit. Most are ready to conclude that the plan is a failure, but a few puckered brows indicate that not all have given up the problem. Presently James almost shouts, "I can do it." Taking the scissors, he cut the lower triangle into halves thus:



Turning one of the pieces end for end, the two halves fit on the end triangle and exactly cover it. — *Western Teacher*.

Cultivating Manners in the Schoolroom.

IX. MANNERS AT TABLE.

Children must study the etiquette of the table and daily put in use those practises at home that have been agreed upon by society as being proper. No manners are too fine to use every day in home and school; therefore Emerson said: "Eat at your own table as you would eat at the table of a king." It is an easy matter for the average man to dress well, or to show a quiet behavior in public, or to sustain himself tolerably in conversation, but if he does not know how to eat, he will be classed as decidedly ill-bred or ignorant. Nothing indicates the high standard of a man so much as his manners at the table, as it is a certain test of delicacy

and refinement. "His manners were a disgrace to the entire gathering," a man uttered on arising from the table, when among his guests one man's manners had revealed his carelessness and slovenliness. Nowhere is coarseness of manner so offensive as at the table, and at no time are people more easily disgusted than when they are partaking of a meal.

I am positive that you all wish to be ladies and gentlemen and therefore would like to know some rules which you could practise continually at home, so that you will not feel awkward because you do not know how to behave at the table of a friend or stranger.

It must be borne in mind, however, that certain rules of etiquette continually change. It would be wrong to believe that a person was not refined because he does not keep up with all the whims of society; still it is necessary to keep somewhere near the prevailing style and general deportment.

a) When Called to a Meal.

When you are called to the table, go at once. Tardiness or coming late shows a lack of consideration for the hostess; and when you are at home, your mother is your hostess. Do not come to the table in shirt-sleeves, with dirty hands, or disheveled hair. Take your seat when the lady of the house takes hers, and rise when she gives the signal. If, however, it is necessary to leave the table before the meal is over, say, "May I be excused, please?" or, "Please excuse me."

Always sit erect, neither too close nor too far from the table; then compose yourself, putting your mind in a quiet and pleasant condition. Slowly open and spread your napkin on your lap, but do not tuck it under the chin.

Every movement at the table should be reserved. Moving the feet or putting them so far under the table as to touch those of the person on the opposite side, or to place them under or on the side of your chair shows great ignorance of table-manners.

Before being served, young people generally do not know where to leave the hands, and therefore become uneasy. This you must overcome. Nobody is watching you. Keep your hands quietly in your lap until your time comes to be served. I have seen children take knife and fork and commence drumming or playing with them. This is very rude, and reveals impatience. To wait patiently and quietly until you are served indicates good breeding of the youth.

b) When Served.

If soup is served first, and you would not care for it, simply say, "No, I thank you," and never explain at the table why the soup or certain foods do not agree with you. It is, however, more appropriate to receive it and eat as little as you choose; thus you will not break the order of serving and avoid the awkward waiting while all the rest are partaking of the first course. A soup-plate should never be tilted for the last spoonful.

When you are asked if you desire a certain article, it is courteous to reply, if desired, "If you please"; if not wanted, "Not any, thank you." Never reach after things on the table. If servants are not near, politely ask some one, "Will you be kind enough to pass the bread?" or simply, "Please pass the salt." When anything is offered and accepted, say, "Thank you"; when declined, it should be with "No, I thank you," or, "Not any, thank you."

If any dish containing food is near you, you make take it; but before serving yourself offer the dish to the one sitting at your side, saying, "Will you have some pickles?" thus showing that you are constantly thinking of others more than of yourself. Never help yourself first to anything on the table.

It is extremely ill-mannered and selfish to pick over everything on the plate to get the largest and choicest for yourself.

c) When Eating.

Do not eat fast.

Do not fill the mouth too full.

Do not open your mouth when chewing, but chew your food well.

Do not make a noise while chewing, nor smack your lips in eating sweets, nor draw in the breath when eating soup or drinking coffee, thereby producing a hissing sound.

Do not drink your coffee from the saucer; and when drinking from a cup or goblet, do not throw the head back and invert the tumbler. Do not spread the elbows in cutting meat or other food, but keep them near the sides.

Do not use your knife for conveying food to the mouth; use it only for cutting food and buttering your bread. The fork is used for conveying food to the mouth, and should be held in the right hand, with the tines curving upward and not overloaded; and when cutting meat or other food, the tines of the fork should point down.

Do not leave the spoon in the cup after the sugar has been dissolved, but place it beside the cup in the saucer.

Do not pick your teeth nor put your fingers into the mouth, nor lick the fingers, knife, or fork at the table.

Do not mix the gravy, and vegetables, and potatoes together with the knife or fork, making a mash on your plate.

Do not put your own knife, fork, or spoon into any dish passed around to all persons at the table.

Do not eject anything from the mouth, dropping it on the plate while eating, but use the fork in conveying it from the mouth to the plate. However, larger fruit stones may be taken from the lips with the fingers and placed upon the plate.

Do not make gestures with the knife, fork, and spoon.

Do not cut bread, but break it, spreading each piece with butter as you eat it.

Do not introduce, nor take part in, a conversation on disgusting or disagreeable topics.

Do not hold bones in your fingers, except from smaller fowl, but cut the meat off them with your knife, avoiding, however, to pick it too clean.

Do not soil the table-cloth, but put the point of your knife on a piece of bread.

Do not rinse the mouth at the table.

Do not tilt your chair or lounge at the table.

Do not make an effort to clean the plate you have been eating from too clean.

Do not hesitate to take the last piece of bread or of cake; it is impolite to refuse it.

Do not wipe your mouth on the edge of the table-cloth, but use the napkin.

Do not leave the table with food in the mouth, nor take fruit or confectioneries with you as you leave the table.

Do not cough or sneeze, but try to overcome it; if, however, you cannot do so, turn your head, and place your napkin to your mouth and nose.

Do not engage in a heated argument, nor consider deep and abstruse topics, which you might recall when you have become a learned man, but let it be a chit-chat, or joking, or topics pertaining to current events.

Do not gossip.

When leaving the table, place your napkin upon the table unfolded, unless you are to remain for another meal. W. C. K.

Why Invest Money in Christian Schools and Colleges?

The Bible teaches that God expects and requires His people to use and improve the talents which He bestows. He requires His servants to do this not for themselves, but for Him. When He finds one who has allowed his talent to lie idle, He is displeased. To neglect the opportunity is a sin, for which the servant will be called to account.

Although there are a thousand ways in which a Christian may invest his powers and possessions for the glory of God and for the building of His kingdom, there is none greater than the privilege and duty of making investments in the education of children and of young men and women.

In the world to-day there is perhaps no phase of Christian work so largely ignored and neglected as that of contributing to the Christian training of the rising generation. Millions of dollars are bestowed upon technical training. This is an education for money-making, and moneyed men will care for it, whether they are Christians or not. Millions are lavished on schools where the principal purposes are athletic sports and social pleasures. There can be no objection to this as long as the sports and pleasures are pure and moderate. *But the Christian should invest his pounds in Christian schools and colleges. Why?*

1. *Because the Christian schools deal with men, and men are the things in this world in which God has the greatest interest.* He made the world for them, and He wishes them to be fitted to enjoy what He has given them. Many good people spend their money for the care of dumb creation, for hospitals for dogs and cats, and for similar purposes. That is good and praiseworthy, but we readily see that it is less important than the Christian school. Men and women are more important than animals. It is best to do good to them.

2. *Because the Christian school not only ministers to men, but to the souls of men.* A hospital cares for the sick body. A free soup-kitchen cares for the hungry body. A depot for the distribution of garments cares for the body which shivers with cold. All this is Christian work if done in the right spirit, and must not be neglected. But high and holy as it is, it does not compare in importance with the ministry to the souls of men.

The soul is greater than the body. When the soul is bad, it

drags down the body. When it is intelligent and pure, it lifts the body, makes it strong and clean, makes it alive.

Now the Christian school deals with the souls of men. It gives them knowledge; it gives them a true view of God and man, of time and eternity. It teaches them the way to salvation. It helps them to hate what is evil, and to love what is good; it makes them useful members of the family, of the Church, and of the State.

3. Because the Christian school gives a help and does a work that is permanent and abiding. It is good to give a dinner to a hungry man, but the man will want another meal in a short time, and unless he has opportunity to earn one for himself, some one must give it to him. A dinner is only a temporal good, it passes away. The same remark applies to a night's lodging and to other temporal help. The school or college does not minister to the physical needs of men except indirectly, in that it prepares them to care for themselves and others. Its mission is greater, more permanent, more blessed.

To give a hundred boys two thousand dollars each would ruin many of them. But to give a hundred boys a Christian training will bless every one of them. It will in the end furnish each one of them with more money than two thousand dollars. Yet two thousand dollars invested in a Christian school will in the course of time furnish Christian training to more than a hundred boys and girls.

4. Because the gift for a Christian school and college reaches a larger number of men. The ministering to the soul is a far-reaching benefaction; for it is characteristic of the soul that it imparts to other souls, and that these souls again impart their influence to others, so that the good influence goes on in ever widening circles. The beneficial influence spreading from a Christian school cannot be overestimated, and it makes itself felt in every sphere of life, in the family, in business, in politics, in the church.

Daniel Webster said years ago: "Mere intellectual culture is nugatory and may be carried to any extent without essentially improving the understanding or benefiting the heart." This is true. What a crime is it, then, to put men and women, in the most important period of life, into the care of men and women who do not know God, but simply know about things, to put them under the instruction of persons who care not for God, but only for things of this life! And how glad should Christian men and women be to invest their money in schools where the first effort will be to

make the children, the young men and women, true Christians, to make them true and faithful, unselfish and generous.

5. *Because the benefit of the Christian school and college does not end with this life.* This life is important, but it is not all. Whether we will or not, we hasten on into eternity. Our young people, our children, in the order of nature, should outlive us; in the order of divine providence we shall outlive many of them.

How important it is therefore to place first things first. Why should we first educate boys to be doctors, lawyers, mechanics, etc., when they may never make use of the acquired knowledge, and neglect that education which prepares them for the certain eternity? What a folly to deal first with the perishable and the relatively unimportant and leave the absolutely essential to the last or to take care of itself!

Since we must work with our money which we have received from God to do His work, should we not use it where it can do the most good? Should we not invest it in Christian schools and colleges, in that section of God's work which yields the noblest, the most far-reaching, and the most enduring fruits?

From an address by President Blanchard of Wheaton College,
Wheaton, Ill.

Staatskonferenz.

Einer freundlichen Einladung folgend, hielt die Staats-Lehrer-konferenz von Wisconsin ihre Versammlung am 6. und 7. November 1919 in der St. Paulsgemeinde zu Oconomowoc. Etwa 125 Lehrer und Lehrerinnen hatten sich von nah und fern dazu eingefunden. Aus unserm Lehrerseminar zu New Ulm, Minn., waren außer dem Direktor, Prof. J. Meyer, die Herren Professoren J. Reuter und R. Albrecht erschienen. Andere Gäste waren die Professoren A. Pieper und S. Meyer von unserm Seminar in Wauwatosa, Wis., Prof. W. Senfel vom Northwestern College, Präses G. Bergemann und andere. Die Sitzungen, vier an der Zahl, wurden in dem prächtigen neuen Gottesdienste der gastgebenden Gemeinde gehalten. In dem Gottesdienste am Donnerstagabend predigte Pastor C. Bünger von Kenosha, Wis., über Joh. 21, 15: „Spricht er zu ihm: Weide meine Lämmer!“ Am Freitagabend gab Prof. Reuter einen Orgelvortrag. Die bei demselben erhobene Kollekte fließt zur Hälfte in den Musikfonds des Lehrerseminars.

Gar fleißig wurde auch dieses Jahr gearbeitet. Der Vorsitzende, H. Eggebrecht, hatte von den aufgegebenen Arbeiten sorgfältigerweise ein Programm zusammengestellt, das auch schulleistungs- genau durchgeführt wurde, abgesehen von den Arbeiten solcher Kollegen, die nicht erschienen waren. Dafür wurden aber zwei Ersatzarbeiten geliefert.

Es würde zu weit führen, über jede der vorgetragenen Arbeiten auch nur etwas zu sagen. Aber über eine mögen einige Worte gesagt werden, da sie eine der größten Schwierigkeiten berührt, mit denen manche Lehrer zu kämpfen haben. Der Titel dieser Arbeit lautete: „Der Stundenplan einer gemischten Schule.“ Unter gemischten Schulen sind solche zu verstehen, in denen ein Lehrer sechs, sieben, ja acht Grade zu unterrichten hat. Nun kann ein Lehrer ja eigentlich in den meisten Fällen nicht mehr als eine Abteilung auf einmal unterrichten. Da entsteht die schwierige Frage: Was soll er in der Zeit mit den übrigen sechs bis sieben Abteilungen anfangen? Er kann sie unmöglich sich selber überlassen. Sie müssen auf irgendeine Weise beschäftigt werden. Aber wie? Etwas Abhilfe kann der Lehrer dadurch schaffen, daß er, wenn irgend tunlich, zwei oder mehr Abteilungen kombiniert. Doch auch dann werden im besten Falle immer noch vier bis fünf Abteilungen da sein, die nicht direkt am Unterricht teilnehmen. In manchen Schulen läßt es sich vielleicht einrichten, daß man die Kleinen vormittags und nachmittags etwas früher entläßt, so daß der Lehrer seine Aufmerksamkeit mehr den Größeren widmen kann. Doch alle derartigen Einrichtungen schaffen den Übelstand nicht ab. Wo ein Lehrer an einer solchen gemischten Schule steht, da heißt es für ihn einfach, wie einer der Kollegen es ausdrückte: „Move the engine!“ Ein gewissenhafter Lehrer sieht sich da oft vor die Alternative gestellt: entweder über die Kräfte sich anstrengen oder nichts erreichen. Natürlich wird er sich für das erstere entscheiden. Die einzige wirksame Abhilfe wäre, wie der Referent sich ausdrückte: die gemischte Schule abzuschaffen, das heißt, sie zur Klassenschule umzugestalten. Wo dies einer Gemeinde allein nicht möglich wäre, sollten zwei oder mehrere Gemeinden ihre Schulen zusammenwerfen und Klassen einrichten. Bei den großen Anfeindungen, denen unsere Gemeindeschule in gegenwärtiger Zeit ausgesetzt ist, sollten alle unsere Gemeinden, die noch eine gemischte Schule haben, sich ernstlich mit dem Gedanken beschäftigen, ob nicht irgendeine Weise gefunden werden kann, aus der gemischten Schule eine Klassenschule zu machen, damit die Leistungen möglichst gehoben werden können. Dadurch würde vielen Lästerern der Gemeindeschule der Mund gestopft werden.

Alle Kollegen seien hiermit noch einmal an das Blatt erinnert, das unsere vor Jahren eingegangene Schulzeitung ersetzen soll: das *Dr. M. L. C. Messenger*. Es war bisher Schülerzeitung, soll nun aber durch Beiträge seitens der Fakultät und der Lehrerschaft erweitert werden. Preis: 75 Cents pro Jahr. Es erscheint viermal während des Schuljahres. Da die erste Nummer des laufenden Jahrganges bereits versandt ist, so erbietet sich die Redaktion des „Gemeindeblatts“, die noch übrigen drei Nummern für 50 Cents zu liefern. Prof. J. Meyer nimmt Bestellungen entgegen.

J. Gieschen.

The New Education.

Under this caption the *Canadian Teacher* brings the following explanation:—

“What is the ‘New Education’? Briefly stated, it is *studying things themselves rather than studying about them*. For example, it is studying the flower itself instead of studying *about* the flower.

“In arithmetic it has the measures at hand,—the gill, the pint, the quart, the gallon, the peck, the bushel,—and the child learns what these are by actual work with them. It teaches the cost of plastering a room or putting down a carpet by having the child measure the walls or the floor and calculating the cost per foot or yard. In geography it takes the child out of doors and shows him a ravine, or stream, or gully showing erosion of soil or the action of the frost, so that he may understand these things by seeing them *intelligently*. In history it starts the child at home. It takes him perhaps to some battlefield or Indian mound or old court-house where famous men have spoken, and in this way shows him that history is not an abstract matter apart from life, but something that is being made every day, and something in which he must take a part. In reading it not only teaches him to read quickly, but, having given him the power to read, it gives him the best literature—literature filled with ennobling sentiments.

“The New Education seeks to secure all-around development, having regard for the physical and moral, as well as the intellectual well-being of the child.”

Why the described method is called the “New Education” is inexplicable, since educators have always regarded it as a mistake to tell pupils everything they should know instead of leading them through the garden of knowledge.

This is taught by Sir William Hamilton when he writes: "The primary principle of education is the determination of the pupil to self-activity — the doing nothing for him which he is able to do for himself."

The teacher should show the pupils the best means of obtaining the fruit of knowledge, but he should not pluck it for them, much less eat and predigest it for them. Let the pupils enjoy the pleasures of discovering for themselves as much as they can. In doing this he will make the school a temple of joy for them rather than a prison. Every teacher knows from experience how the children delight in overcoming a difficulty. This delight will be greatly increased when they notice that they can overcome difficulties without the aid of the teacher. A pupil continually leaning upon his teacher in order to surmount the difficulties in his path will never develop self-activity and self-reliance or independence, but will always be dependent upon others.

Herbert Spencer says: "In education the process of self-development should be encouraged to the fullest extent. Children should be led to make their own investigations and to draw their own inferences. They should be told as little as possible, and induced to discover as much as possible. Self-evolution guarantees a vividness and permanency of impression which the usual methods can never produce. Any piece of knowledge which the pupil has himself acquired, any problem which he has himself solved, becomes, by virtue of the conquest, much more thoroughly his than it could else be. The preliminary activity of mind which his success implies, the concentration of thought necessary to it, and the excitement consequent on his triumph, conspire to register all the facts in his memory in a way that no mere information heard from a teacher or read in a schoolbook, can be registered. . . . The solution of yesterday's problem helps the pupil in mastering to-day's."

W. C. K.

The Growth of English Speech.

The poverty and inexpressiveness of our ordinary speech strikes us anew whenever a revised dictionary with its added verbal wealth makes its appearance. Notwithstanding the amazing growth of the English tongue, — scholars say there are added to it something like 5,000 words a year, — there is no apparent gain in the richness and force of our daily talk, so that it is hard to see wherein we are

better off than our ancestors. Few of us, for example, express ourselves with more skill than Shakespeare or even than Milton in spite of our incomparable advantages. The truth is we forget about as many words as we learn, and language does not grow like a snowball. We cannot even be certain that only the best words will stick most successfully to the general tongue.

According to one of the editors of the *Standard Dictionary*, — a new edition of which will appear in the fall, — there are now about 450,000 words that can be recognized as English, which is quite an advance over those known to Dr. Johnson. We now know that Dr. Johnson, for all his erudition, overlooked a good many words that might have been included in the monument of his labors, so that it is misleading to assume that the English tongue has added something like 400,000 words since his death. So wonderful and impressive a thing is scholarship that the men who are now working on the great *Oxford Dictionary* will be able to give us, when they complete their labors, a much more accurate notion as to how many English words there were when Johnson wrote.

But looking at these great modern dictionaries conveys a sharp reproof to the mind that makes us far from comfortable. Nobody, of course, aspires to swallow 450,000 words; the mental indigestion would be simply appalling. But are we not to be accused of vast laziness in allowing such riches to go unexplored, or in exploring them at long intervals only? The new dictionaries, with their accurate and loving scholarship, are no mere word-books; they show us in the history of words the history of ideas and the history of our forefathers.

Zur Erinnerung an Lehrer Heinrich J. Hesse.

In der heiligen Christnacht des vorigen Jahres kamen Gottes Engel und holten die Seele unsers lieben, verehrten und langjährigen Freundes und Kollegen Hesse heim in den schönen Himmelsaal, wohin sein Sehnen und Verlangen sich schon lange gerichtet hatte. Er starb im Alter von 82 Jahren und 3 Tagen. Seit dem Jahre 1863 diente er als Lehrer an der Schule der Dreieinigkeitsgemeinde in Cleveland, O. Wie geachtet und geliebt er in der Gemeinde war, kam so recht zum Ausdruck bei der Feier seines fünfzigjährigen Amtsjubiläums, bei welcher Gelegenheit alt und jung wetteiferte, dem teuren Lehrer ein fröhliches Fest zu bereiten. Dann aber nötigte

hald Altersschwäche und Augenleiden den Rücktritt vom aktiven Schuldienst. Sein Interesse für Schule und Gemeinde war aber womöglich noch reger als zuvor. Von der Gemeinde pensioniert, verlebte er seinen Lebensabend, liebevoll und fürsorglich verpflegt von seiner ihn überlebenden Tochter Josephine. Vor drei Jahren erblindete er, was für den emsigen Leser ein harter Schlag war; doch wurde ihm dieser Schmerz von befreundeter Seite durch jeweiliges Vorlesen gelindert.

Seine Vorbildung zum Schulumt hatte er auf einem Seminar in Hannover erhalten, wo er auch mehrere Jahre als Lehrer tätig war. Unsere Lokalkonferenz achtete und schätzte Kollege Gesse stets als eins ihrer fähigsten und tüchtigsten Glieder. Seine Aufsätze zeugten von gründlicher Vorbereitung, von praktischer Erfahrung, von fleißigem Studium der einschlägigen Literatur. Oft wenn ein Referent oder sein Referat fehlte, hieß es: „Gesse, hast du nicht etwas in petto?“ Und regelmäßig war die Antwort: „Ja, ich habe da was gefunden in dem und dem deutschländischen Schulblatt, das dürfte euch interessieren“; oder: „Ja, ich habe mir ein paar Gedanken an-notiert, die will ich euch vorlesen, wenn ihr sie hören wollt“; und nie haben wir es bedauert, wenn Gesse nun das Wort ergriff. Unsere deutschen Lesebücher sind unter seiner Leitung verfaßt worden. Wie fein verstand er es, die eifrigen und begeisterten Sammler der Lese-stücke abzuwinken; freilich gelang es ihm auch nicht immer. Ein Lesestück, das ein Schüler des dritten Jahrgangs einer Hochschule mit Interesse und Verständnis liest, ist deswegen noch nicht geeignet für einen Schüler des dritten Jahrgangs in der Elementarschule.

An Trübsal hat es diesem Gotteskinde auch nicht gefehlt. Fünf seiner sechs Kinder starben im zarten Kindesalter, und seine liebe Gattin trug er vor sechs Jahren zu Grabe. Aber nun kann er mit dem Psalmisten jubeln: „Das Los ist mir gefallen aufs Liebliche; mir ist ein schön Erbteil worden!“ Sein Gedächtnis bleibe unter uns im Segen!

Aug. Gockel.

† Lehrer W. Simon. †

Lehrer August Wilhelm Theodor Rarus-Simon, ein treuer-dienter Lehrer unserer Synode, entschlief selig im Herrn nach länge-rem Leiden am 18. Oktober 1919. Er wurde am 10. September 1864 zu Schmenzin-Busch in Pommern, Deutschland, geboren. Nach seiner Konfirmation besuchte er eine Präparandenanstalt, um sich für den Lehrerberuf vorzubereiten. Als siebzehnjähriger Zümling unter-

brach er hier seine Studien und wanderte nach Amerika aus. In Addison vollendete er die in Deutschland begonnenen Studien. Nach zweijährigem Studium und wohlbestandenem Examen folgte er einem Beruf an den neugegründeten Schuldistrikt der St. Petrigemeinde zu Schaumburg, Cook Co., Ill. An dieser seiner einzigen Stelle wirkte er zweiunddreißig Jahre mit seltener Treue, großem Geschick und unablässigem Fleiß. Der liebe Gott hatte dem Entschlafenen schöne Gaben und eine gute Lehrgabe geschenkt. Er war ein geborner Lehrer. Auf dem pädagogischen Gebiete war er sehr bewandert, was besonders auf Konferenzen zutage trat. Sein Wissen, teils tiefgehend, wie in der Biblischen Geschichte, im Katechismus und Rechnen, teils allgemeiner Natur, erstreckte sich über ein weites Gebiet. Infolgedessen machte sich seine Wirksamkeit nicht nur in der Schule geltend, sondern auch außerhalb derselben. Er lieferte seinerzeit viele Arbeiten für das „Schulblatt“ und für Konferenzen. Durch sein „Hilfsbuch zur Biblischen Geschichte“ hat er den Lehrern einen großen Dienst erwiesen. Dies Buch ist eine rechte Fundgrube und erspart dem Lehrer manches Suchen und Nachschlagen.

Der Verstorbene war ein furchtloser, scharfer Kritiker. Er ging der jeweiligen Sache stets auf den Grund, einerlei ob Freund oder nicht Freund betreffend. Er betonte immer, man müsse „Person und Sache bei der Kritik streng scheiden“, und handelte auch demgemäß. In der Kritik konnte er mitunter recht radikal werden, so daß solche, die ihn nicht näher kannten, sich manchmal verletzt fühlten. Auf Konferenzen war er ein sehr eifriges Glied und ein umgänglicher Kollege. Während seiner Amtszeit hat er die Lokalkonferenz nur zweimal vermisst. Stets hatte er eine Extraarbeit zur Hand, wenn es galt, eine entstandene Lücke auszufüllen. Er war durch und durch Lehrer und war daher immer darauf bedacht, den Lehrerstand zu heben. Es betrückte ihn, wenn er vernahm, daß Kollegen, besonders an Klassenschulen, nicht im rechten Verhältnis zueinander standen. Er befürwortete für Klassenschulen wenigstens eine wöchentliche Konferenz, um erstens dadurch einen einheitlichen und ineinandergreifenden Lehrplan zu erlangen, und zweitens dadurch ein besseres gegenseitiges Verhältnis zu erzielen.

Der liebe Entschlafene war ein treuer Freund und stets bereit, mit Rat und Tat zu helfen. Er führte ein gastfreies Haus. Gar viele angenehme Stunden hat Schreiber dieses in seinem Hause verlebt.

Der nun selig Vollendete, der in aller Liebe und Treue die Kammer Jesu mit großer Freudigkeit geweidet hat, hat seine irdische Laufbahn beendet. Er ist eingegangen zu seines Herrn Freude.

Möge ihm der Gnadenruf zuteil geworden sein: „Ei, du frommer und getreuer Knecht, du bist über wenigem getreu gewesen, ich will dich über viel setzen; gehe ein zu deines Herrn Freude!“

Der Entschlafene erreichte ein Alter von 55 Jahren, 1 Monat und 8 Tagen. Sein Abscheiden betrauern zwei Söhne, drei Töchter, ein Bruder und andere Verwandte.

Am 21. Oktober 1919 fand unter großer Beteiligung die Trauerfeier in der Kirche zu Schaumburg statt. Nach Schluß der Feier wurde der verblichene Körper zur letzten Ruhestatt geleitet und dort dem Schoße der Erde feierlich übergeben. Sein Andenken bleibe im Segen!

S. Krenz.

Vermischtes.

It Is a Mistake. — Discrimination between the rich and the poor, the elaborately dressed and the plain, but cleanly attired pupils is often the source of great trouble to a teacher. Parents as well as pupils notice such partiality at once. A teacher, therefore, ought never to refer to any personal or family weakness or peculiarity in a ridiculing manner, nor make fun of any physical debility. This will not only discourage the pupil, but will make him lose his self-respect and expose him as an object of contemptuous mirth to his companions. Benjamin Franklin writes in his autobiography: "My father discouraged me by ridiculing my performances." It is an absurdity to despise a pupil because of the ignorance of his parents. History tells us that Shakespeare, the world's greatest poet, was the son of a man who was not able to write his own name. It is irrational to neglect a child because he wears thread-worn clothes. It is said that when Edison, the inventor, first came to Boston, he wore a pair of linen breeches in midwinter. It is unreasonable to treat a child with indifference because his home is lowly, plain, and unpretentious compared with the palaces of others. We Americans know that Abraham Lincoln's early home was a log-cabin. It is foolish to disregard a pupil on account of a physical debility. Milton, the great poet, was blind. It is silly to snub a person because he has chosen a humble trade. The author of *Pilgrim's Progress* was a tinker. All ridicule or sarcasm is like poisoned arrows and inflicts wounds in the heart of the child which seldom heal.

W. C. K.

Apply This to Our Parochial Schools. — "I would rather," says E. I. Pell, "plant a single acorn that will make an oak

within a century and a forest within a thousand years than sow a thousand morning-glories that give joy for a day and are gone to-morrow. For the same reason I would rather plant one living truth in the heart of a child that will multiply through the ages than scatter a thousand brilliant conceits before a vast audience that will flash like sparks for an instant, and, like sparks, disappear forever."

Remarkable Progress. — "You see, grandma, we perforate an aperture in the apex, and a corresponding aperture in the base, and by applying the egg to the lips and forcibly inhaling the breath, the shell is entirely emptied of its contents." "Dear me!" exclaimed the old lady, "what wonderful improvements they do make! Now, in my younger days, they just made a hole in each end and sucked."

Literarishes.

Proceedings of the Fifth Convention of the English District of the Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 1919. Price, 28 cts.

The doctrinal paper, which was read by the Rev. J. R. Graebner, has as its topic, "Our Present-day Attitude towards the Lodge," covering the following points: 1) Our attitude in doctrine: a) lodge-secrecy, b) lodge-oath, c) lodge-religion, d) lodge-charity. 2) What shall be the present-day attitude of our Church toward the lodge in practise? a) Preach the Word. b) "Be ye separate." — A very able paper. W. C. K.

Spiritism. A Study of its Phenomena and Religious Teachings. By Th. Graebner. Concordia Publishing House, St. Louis, Mo. Price: Paper, 60 cts.; bound in cloth, 90 cts., postpaid.

The reader will find in this book a scholarly analysis and a careful scrutiny of occultism and its heathenish sources. In such times as the present, where Spiritism is making such rapid strides, it is necessary for every teacher to acquaint himself with the true Biblical refutation of the nefarious and demonic doctrines of Spiritism. Every educator should read it carefully, and wherever he has an opportunity, he should counteract the propaganda of heathenish occultism.

The contents are the following:

Chapter 1. A British Invasion. The new vogue which Spiritism is now enjoying is explained by the propaganda which several large British publishing houses have lately inaugurated. The chapter cites facts and figures which are startling indeed.

Chapter 2. The Origin of Modern Spiritism. The story of the Fox sisters, the world-wide sensation they caused in the forties, their confession of fraud, later withdrawn.

Chapter 3. Mediumship and Its Phenomena. What is a medium? List of famous mediums and their manifestations. Teachings concerning the

condition of the dead. Direct writing. Levitation of bodies. Materializations. Spirit photography. The Ouija Board. Clairvoyance. Trance-speaking. Mediumistic healing. Details of a *seance*. More about materializations of spirits.

Chapter 4. The Great Niblo and His Rivals. Niblo, the Astral Dead Trance Clairvoyant; Madame Mizpah, Dead Trance medium; Rudinor, the Rosierucian Hindoo Adept; Madame Karma; etc. *Exposés* of fake mediums, since 1847, when the *exposé* of Katie King drove Dr. Owen insane. Society for Psychical Research. Confessions of Mr. Kanouse. Mr. Abbot behind the scenes with the mediums.

Chapter 5. Science and the Seance. Various scientific explanations of mediumism. The skeptics, the believers, and the theorizers. A queer Chicago case. Mrs. Wilcox's conversion. Opinion of scientists. The third group—"psychic force." "Od-force." "Multiple personality." "Unconscious cerebration." The scientific explanations do not explain.

Chapter 6. Miasmas from the Pit. The phenomena of Spiritism undoubtedly genuine. Supernatural forces. The testimony of scores of trained observers agrees. German and British committees. Spiritism an ancient form of belief. Oracle of Delphi; Virgil's magician; Hindu and Chinese belief; the medicine men of the savages. *Who are the intelligences?* Not the spirits of the dead. The verdict of Scripture. Evidence of demoniacal agency. Illustrations from Scripture narratives. Luther's opinion verified by modern observers. The prohibition of sorcery. Lutheran and Reformed theologians. Testimony of many students of Spiritism and of former mediums. The cult breeds insanity. Worship of Satan.

Chapter 7. Some Questions Answered. How account for the trivial character of many spirit-messages? Does the fraud practised by some mediums not argue against the correctness of our view? How about telepathy? The Ouija Board? Etc., etc., etc.

Chapter 8. Doctrines of Demons. The religious and moral teachings of Spiritism. W. C. K.

Science for the Grades. By *Albert H. Miller*. Instructor in Science and English in Concordia Teachers College, River Forest, Ill. 148 pp. Full cloth. Price, 75 cts. Published by the author, 511 Bonnie Brae, Oak Park, Ill. Can also be had from Concordia Publishing House, St. Louis, Mo.

Since many children never go beyond the graded school in their study and remain ignorant of the most common things in the physical, chemical, and plant world, it becomes the duty of the teachers of the elementary school, and the instructors of the high school especially, systematically to educate their pupils in elementary science, and not to teach them these matters in a haphazard manner, imparting some knowledge merely incidentally, in connection with other branches of study.

The author of *Science for the Grades*, Prof. Albert H. Miller, instructor in science at Concordia Teachers College, River Forest, has succeeded in writing a book which contains all the fundamental essentials and principles pertaining to the chemical, physical, and plant world, offering to the teacher such material and information as otherwise would demand much time and energy for him to secure.

Usually the text-books on elementary science or science in general are written and arranged in a more complicated manner, being readily understood by advanced pupils only. Prof. Miller has so written and arranged the subject-matter in *Science for the Grades* that it may be well understood by the children of the upper grades in the elementary schools, and yet sufficiently complete in the most important details of the common phenomena in science to give profitable instruction to the lower grades in less equipped high schools.

To assist the pupil in understanding the experiments as well as the text, 113 illustrations have been added, which contribute greatly to the value of the book.

The book actually fills a want in the curriculum of our schools, and no teacher need fear that his school is too poorly equipped for such work. The author has taken into consideration the fact, that some schools are not sufficiently equipped, and has so devised the experimental work that even schools with the most primitive apparatus can work out many of the experiments. For the convenience of the teacher he has also listed on page 9 the apparatus necessary for such experiments.

A few suggestions regarding the use of the book may be desirable. These the reader may glean from the splendid Foreword of the author.

The book will supply material for systematic work for two years (the seventh and eighth grades), if one lesson be given weekly. (Friday afternoon is a very appropriate time.) If not even so much time can be devoted to the work, single lessons may be given with profit to the pupils. Thus the first part of the chapter on air will afford an interesting and profitable lesson. In some schools it may be impossible to devote a special period even now and then to work of this character. However, the book is so arranged that the text may be well used as a supplementary reader, and with but a little explanation by the teacher the pupils may be led to try out many of the experiments themselves, and thus gain an insight into some workings of nature that otherwise might have remained a closed book to them.

W. C. K.

Der Ev.-Luth. Hausfreund. Kalender auf das Jahr 1920. Herausgegeben von O. S. F. H. Willkomm. 36. Jahrgang. Als Gratisbeigabe eine Spruchkarte. Zwickau, Sachsen. Verlag von Johannes Herrmann. Preis: 30 Cts. Zu beziehen vom Concordia Publishing House, St. Louis, Mo.

Es wird gewiß jeden Leser freuen, wie es auch uns herzlich gefreut hat, diesen lieben „Hausfreund“ wieder zu sehen. In dem Anzeigebüttchen des Verlags heißt es: „Alle Leser, die bisher vergeblich nach dem neuen ‚Hausfreund‘ ausgeschaut haben, danken nun sicherlich dem seit so vielen Jahren treuerbienten Herausgeber und dem Verleger für die liebe Gabe. Vom Inhalt ist zu sagen, daß er sehr zeitgemäß ist. Neben anschaulichen kleinen Geschichten und kernigen Wahlsprüchen sind es Gedichte, die uns zu Herzen reden, alte Gedichte, die es wert sind, neu aufzuleben, und neue Gedichte, besonders von unserem bekannten lieben Synodaldichter, der dem Kalender damit ein Geleitwort gegeben und unserer Gefangenen und Gefallenen gedacht hat. Vor allem aber hat der teure Kalendermann selbst das Wort ergreifen, um zu uns zu reden von der Arbeit an der Hand von Ps. 128, 2.

in einem Nachwort zum Krieg über unsere Gefallenen und in einer sehr zeitgemäß angewendeten Betrachtung über die Verbrennung der Bannbulle durch Luther. Der Kalender sorgt auch wieder für unsere Kleinen und sorgt im übrigen für alles, was ihn als Nachschlagebuch durch das ganze Jahr für uns unentbehrlich macht. So werden auch seine Bilder und die übrige Ausstattung den Lesern gefallen. Laßt ihn uns fleißig verbreiten!"

W. C. R.

Die staatlichen Umwälzungen der Gegenwart im Lichte des Wortes Gottes.

Von H. Eikmeier, lutherischer Pfarrer zu Steeden a. d. Lahn.
Preis: M. 1.

Es freut uns sehr, wieder eine Schrift aus der Feder einer unserer Glaubensbrüder aus Europa anzeigen zu können. Dieser Vortrag gibt eine klare Darstellung der staatlichen Umwälzungen in Deutschland im Lichte des Wortes Gottes. Auch die Christen unsers Landes sollten diese Schrift lesen und auf unsere Zustände anwenden. Das schreckliche Gericht Gottes über das deutsche Volk gibt uns viel zu denken.

W. C. R.

Der Herr ist auferstanden. — The Lord Is Risen. Ostergesang für gemischten Chor, Duett und Orgel. Komponiert und zu beziehen von Walter Sachmannshausen, 2061 N. Kedzie Ave., Chicago, Ill. Preis: 15 Cts. Porto extra.

Lehrer Sachmannshausen, dessen erste Komposition für gemischten Chor, betitelt „Jauchzet dem Herrn, alle Welt!“ sehr gute Aufnahme gefunden hat, wird auch mit seinem Ostergesang Sänger und Zuhörer erfreuen. Da die neue Komposition in bezug auf Gesang und Begleitung leichter ist als die erste, der Jubelgesang, so werden auch weniger geschulte Chöre sich an die Einübung derselben wagen können. Das in dem Stück enthaltene Duett für Sopran oder Tenor und Alt oder Bariton kann auch von einem Kinderchor gesungen werden.

M. L.

Altes und Neues.

Die Fort Wayne-Lehrerkonferenz hielt am 11. Dezember 1919 in der St. Paulsschule ihre monatliche Konferenz mit Beamtenwahl ab. Das Resultat der Wahl ergab, daß Lehrer G. Ruoffner von der Emanuelschule als Vorsitzender erwählt wurde, Lehrer W. Wolf von der Zionschule als Stellvertreter und Lehrer Herbert Fölber von der Zionschule als Sekretär und Schatzmeister. Die Lehrer der Zionsgemeinde wurden als Komitee erwählt, um der Konferenz für das Jahr 1920 passende Themata vorzuschlagen. Lehrer C. Michel von New Haven, Ind., legte der Konferenz eine Katechese zur Begutachtung vor. Sie behandelte Frage 132: „Weshalb glauben wir, daß Jesus Christus wahrer Gott ist?“ Die Katechese fand den Beifall der Konferenz. Lehrer D. Foster zeigte der Konferenz, wie man den Geographieunterricht den Kindern angenehm und interessant machen kann, indem man ihn mit Geschichten und Anekdoten verbindet. Um dies zu zeigen, wählte er eine Fahrt auf dem Mississippi von der Quelle bis zur Mündung desselben, wobei er das Geschichtliche und Sehenswürdigkeits den Kindern interessant vorführte. Beide Arbeiten wurden in englischer Sprache geliefert.

Lehrer R. Flöring teilte der Konferenz mit, daß Lehrer J. Markworth von Cleveland, O., Glied der Schulkommission des Mittleren Distrikts, sich einer Operation wegen Appendizitis habe unterwerfen müssen. Ferner wurde berichtet, daß die Gemeinden den Plan, einen allgemeinen Schulrat zu freieren, angenommen und bereits die Glieder desselben erwählt haben, die sich nächstens versammeln werden, um sich zu organisieren. Lehrer F. Wolf bat, daß man auch fernerhin das Luther-Institut kräftig unterstützen möge, und daß sich jeder Lehrer dem Schulverein anschließe.

Schulweihe. Die Emanuelsgemeinde der Wisconsinynode zu Welling-ton, Kenville Co., Minn., weihte am 2. November 1919 ihre neue Schule dem Dienste des Herrn. Das Gebäude, das einen Flächenraum von 40×34 Fuß hat, enthält eine geräumige Vorhalle, ein Konfirmandenzimmer und das eigentliche Schulzimmer. Im Erdgeschoß befindet sich außer den Räumen für Heizung und Kühlen noch ein großer Saal. M. L.

Prof. G. Thiele, der vor Jahren an dem theologischen Seminar der Wisconsinynode zu Eau Claire, Wis., Vorlesungen über Kirchengeschichte und neutestamentliche Exegese hielt und außerdem Mitarbeiter am „Gesamteindeblatt“ war, ist im Alter von 85 Jahren gestorben.

How little interest the public takes in its schools was again evidenced in an election held recently in the "swell" intraurban village of Highland Park, Detroit, Mich. The proposition was up to increase the bonded indebtedness of the Board of Education \$180,000. This money is to be used to complete an addition to one of its schools and to enlarge the site of another. Although there are 13,000 persons eligible to vote, only 117 ballots were cast, of which 89 favored and carried the plan! If you wish to interest the public in school-matters, politics must be injected!

FR. M.

Correspondence.

The Name "America."

M. in M. — In the last December issue of the SCHULBLATT, on page 375, we had given Will Seton's theory respecting the derivation of the name of our continent. It was not given because Seton's is the generally accepted theory, but merely for curiosity's sake. In order that Seton's theory may not be adopted by our readers as the generally accepted theory, we should like to call attention to the fact that the best authorities derive the name "America" from Amerigo Vespucci. This explanation was already accepted by Ferdinand Columbus, "who was not only a first-rate scholar, but exceedingly sensitive about everything that in any way, great or small, concerned his father's fame." John Fiske in his *The Discovery of America*, Part II, pp. 365—367, mentions the book in which the first suggestion of the name America occurs, namely, *Cosmographiae Introductio*, first published in April, 1507. The passage referring to the name America reads translated into English: "But now these parts have been more extensively explored, and another fourth part has been discovered by Americus Vesputius (as will appear in what follows); wherefore I do not see what is rightly to hinder us from calling it Amerige or America, i. e., the land of Americus, after its discoverer Americus, a man of sagacious mind, since

both Europe and Asia have got their names from women. Its situation and the manners and customs of its people will be clearly understood from the twice two voyages of Americus which follow." Finally *The New International Encyclopedia*, for instance, does not so much as mention Seton's theory, but merely states: "named after Amerigo Vespucci, an Italian navigator." The same we find in Webster's New International Dictionary, which also simply gives for the derivation of the word *America*: "after *Americus Vesputius*."

Incorrect Pronunciations.

S. in I. — It is true, as you say, that incorrect pronunciations on the part of teachers and pastors may mislead others to pronounce incorrectly also. You mention specifically the word "trespass," which is often accented on the last syllable, "pass." The dictionaries, however, do not recognize the accent on the last syllable, and require "tres'-pass." This is the authorized pronunciation. There are other words often improperly accented, as, for instance, "bap-tize'," "al-ly'," "in-cor-rect'," etc., and one is inclined to ask why this is done when all the authorities agree upon a definite pronunciation. One is met by the argument that a large number of persons pronounce "bap-tize'" bap'-tize, "al-ly'," al'-ly, and "in-cor-rect'," in'-correct, etc., and, therefore, these ought to be authority also as well as the dictionaries. First of all, it may be questioned whether there are really a large number of *careful* speakers who mispronounce in this way. Secondly, even were there a percentage of careful speakers who are careless in the pronunciation of some of the more common words, would this fact be a criterion by means of which we would ordinarily judge? We would merely have the authority of individuals against established and recognized dictionary authority. While we know that the dictionaries are compiled by individuals, we also know that these individuals are not guided by individual opinion, but by the opinions of a very large number of learned and highly educated men, to whom the pronunciation of the various words has been submitted, and who have agreed upon fixed accents and sounds. Of course, no one need submit to the opinion of the compilers of the dictionaries, and can decide upon his own particular pronunciation. Such persons will find, however, that they are in a hopeless minority, and that, if they do not conform to standardized pronunciations, they will, very often, be regarded as ignorant of the correct pronunciation or, at least, careless. They will find, too, that individual authority will not reach nearly so far as the collective authority as laid down in the recognized dictionaries.

In many cases even the dictionaries allow latitude in the pronunciation of some words. Thus, for "pronunciation," both Webster's Dictionary and Funk & Wagnall's Standard give pro-nun-se-a'-shun and pro-nun-she-a'-tion, and either of the two forms is entirely authoritative. It depends entirely upon the locality and the school which one has attended whether the one or the other is used. There are many such words which have two and even more entirely authorized pronunciations, and a person that has a predilection for the one or the other is entirely justified by competent authority in making a choice.